

- 
- SYNOPSIS**
- The 2 dimensions (nature) of Emotions:
    - Physiological (Stress - "Dukkha")
    - Psychological (Distress - "Domanāsa")
  - Activities of Emotion:
    - Arousal (Subjective Feelings - "Vedanā")
    - Reaction (Emotional Reaction - "Tanhā")
  - Cattāri ariya saccāni - **Fourfold Supernormal Reality**
    - The Four Noble Truths
    - **Tanhā** – three types of emotional reactions
    - **Upādāna** – personalization (clinging, grasping, attachment)
    - **Sakkāya diṭṭhi** – personalization of the body as the "self" ( leading to renewed existence – "bhava" )
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### What is experience?

First let us see ourselves as organisms in an environment.

The organism is a biophysical energy system very much like a machine. There are five senses in the body consisting of the eyes, ears, the nose, tongue and the entire body. When this organism is placed in an environment, the senses are stimulated by the environment, and the organism reacts to the stimulus.

**Perception** is the reaction of the organism to stimulation of the senses, by the environment. An **experience** is a product of this process of perception.



## WHO ARE WE ?



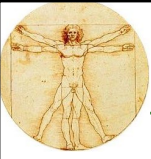
### ❖ We are Organisms in an Environment

1. **METABOLISM :**  
Life sustaining process;

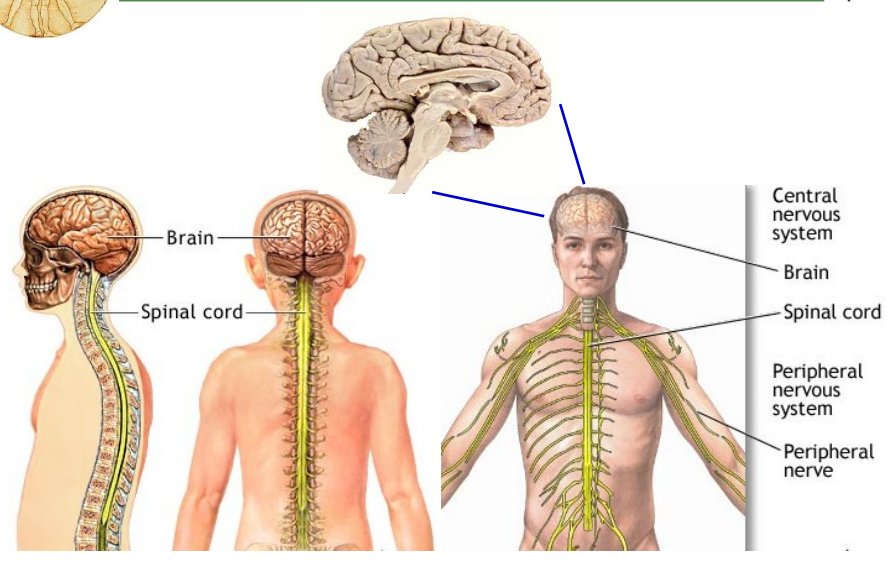
2. **CONSCIOUSNESS :**  
Experiencing the  
Environment through  
5 physiological senses;

- SIGHT
- HEARING
- SMELL
- TASTE
- TOUCH






## CENTRAL NERVOUS SYSTEM




Labels on the right side of the diagrams:

- Central nervous system
- Brain
- Spinal cord
- Peripheral nervous system
- Peripheral nerve

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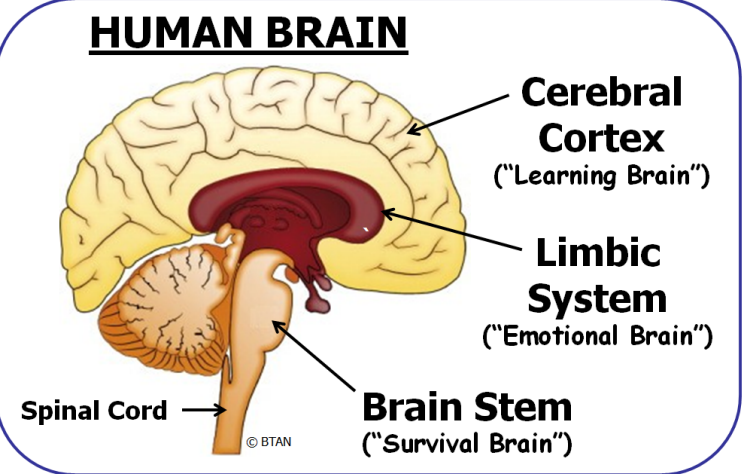


## OUR EVOLVING BRAIN



Our brain evolved over millions of years into **3 main layers**:

### HUMAN BRAIN




Labels on the right side of the brain diagram:

- Cerebral Cortex ("Learning Brain")
- Limbic System ("Emotional Brain")
- Brain Stem ("Survival Brain")


Spinal Cord →

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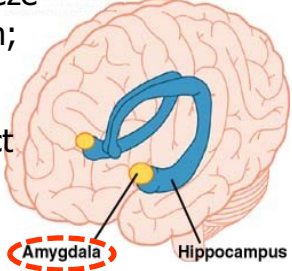
## THE LIMBIC SYSTEM (Emotional Command Center)



- Deep within the brain's emotional command center there is a tiny structure called the **AMYGDALA**;
- AMYGDALA scans all environmental and bodily sensations for signs of potential threats and danger to the organism;
- Triggering feelings of discomfort, frustration, anxiety, anger, fear, panic – “fight, flight, or freeze” reaction to protect organism from harm;

**Paradoxical Roles of the Amygdala:**

- Serves as the “**Body Guard**” to protect the organism from threats and danger;
- “**Terrorist**” if unnecessarily aroused, leading to stress and discomfort.




Amygdala      Hippocampus


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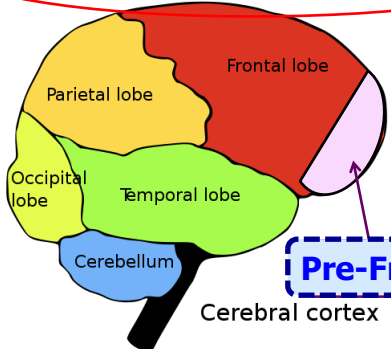
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## OUR LEARNING BRAIN

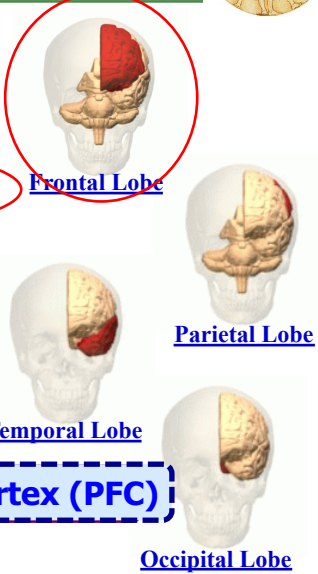


- ✓ Attention system, Long Term Memory
- ✓ Logic, Critical thinking
- ✓ Lateral thinking (creativity & imagination)
- ✓ Decision making, Goal setting, Planning
- ✓ Judgment, Reasoning, Rationalizing



Parietal lobe      Frontal lobe  
Occipital lobe      Temporal lobe  
Cerebellum

Cerebral cortex





Frontal Lobe  
Parietal Lobe  
Temporal Lobe  
Occipital Lobe

**Pre-Frontal Cortex (PFC)**

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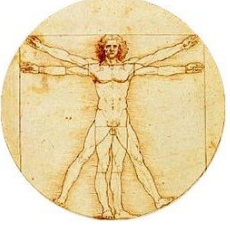


## MENTAL EXPERIENCE



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### THREE PARTS OF MENTAL EXPERIENCE:

- **Viññāna** : Process of Perception ("perception")
  - what is perceived through the sense organs;
- **Mano** : Cognitive Process ("intellect")
  - categorized interpretation of perception giving meaning to what was perceived;
- **Citta** : Affective Process ("emotion")
  - pleasant & unpleasant arouse emotional excitements leading to reactions ("tanhā");
  - personalizing the experience ("upadāna") with the notion there is a "self" to be affected.



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*The mind is understood*

This stopping of experience, called **cessation of sensation and feeling** (*saññā vedayita nirodha*) indicates, however, that what we call the **mind** is **not** another **entity separate from the body**. It is only an **activity of the body**, which can be started or stopped at will, just like breathing. Modern scientific research on the brain seems to confirm this fact.

Mind and body seems to be the same activity viewed from two different angles. When this activity called mind is **observed objectively**, it is seen as an **activity of the body**. When this same activity is **observed subjectively**, it is seen as a **mental activity**. This makes it clear that what we call the **body** is an objective experience, while what we call the **mind** is a subjective experience. The Buddha has pointed out that what we commonly refer to as **mind** are merely **three such activities**, which are today known scientifically as **activities of the nervous system**. They are: **perception** (*viññāna*), **cognition** (*mano*), and **affection** (*citta*). Modern scientific findings point out that **Perception** is the reaction of **the senses** to stimulation by the environment. **Cognition** is the activity of the **cerebral cortex** of the human brain, and **affection** is the activity of the

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## OUR EVOLVING BRAIN

Our brain evolved over millions of years into **3 main layers**:

### HUMAN BRAIN

**COGNITIVE PROCESS (Intellect)**  
*Mano*

**AFFECTIVE PROCESS (Emotion)**  
*Citta*

**SENSATIONS & FEELINGS (Perception)**  
*Viññāna*

**Cerebral Cortex**  
("Learning Brain")

**Limbic System**  
("Emotional Brain")

**Brain Stem**  
("Survival Brain")

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## PROCESS OF EXPERIENCE

❖ Experience is a Chain-Reaction:


**PAÑCA-KHANDHA**

- Vedanā – Feeling
- Saññā – Sensation
- Saṅkhāra – Mental Construction
- Viññāna – Perception
- Rūpa – Mental Image


❖ PLEASANT  
 ❖ UNPLEASANT  
 ❖ NEUTRAL

What Is This?

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## PROCESS OF EXPERIENCE



❖ Experience is a Chain-Reaction:

**PAÑCA-KHANDHA**

- Vedanā – Feeling
- Saññā – Sensation
- Saṅkhāra – Mental Construction
- Viññāna – Perception
- Rūpa – Mental Image


**EMOTIONS:**  
( 2 dimensions )

- ❖ Physiological (**Stress** - “Dukkha”)
- ❖ Psychological (**Distress** - “Domanāsa”)


**ACTIVITIES:**

- **Arousal** (Subjective Feelings - “Vedanā”)
- **Reaction** (Emotional Reaction - “Tanhā”)

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## PROCESS OF EXPERIENCE



❖ Experience is a Chain-Reaction:

**Stressor**  
Tension In The Body

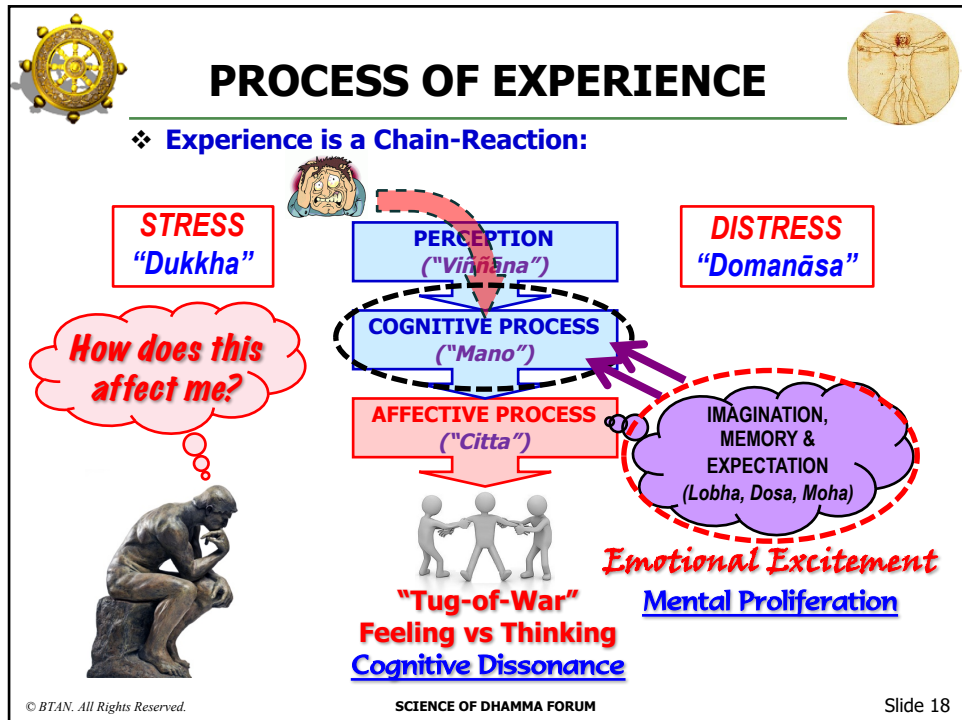
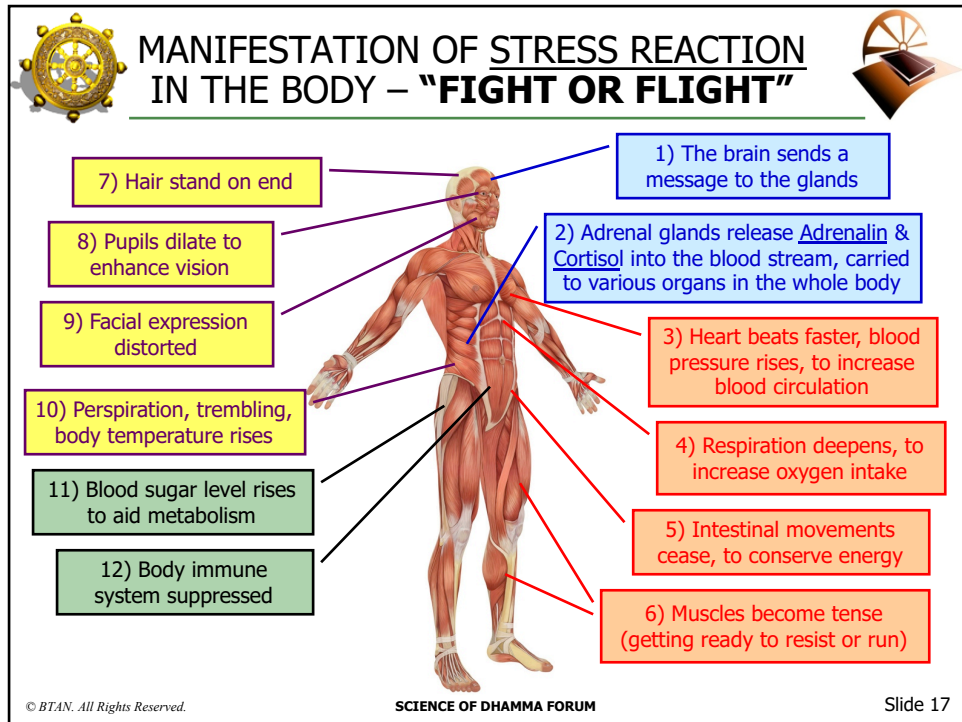
**Physiological Disturbance**  
("STRESS")  
*Freeze, Fight, Flight Reaction*



**Bio-Chemical Reaction of the Organism**

Unconscious Emotional Arousal ("Tanhā")

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- (1) Mental Construction (*Citta Saṅkhāra*): feeling and sensation (*vedanā-saññā*)
- (2) Verbal Construction (*Vacī Saṅkhāra*): inquiry and inference (*vitakka-vicāra*)
- (3) Physical Construction (*Kāya Saṅkhāra*): breathing in and out (*assāsa-passāsa*).

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## Level 1 Book Page 53 (51)



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Appendix  
*Dvedhā vitakka Sutta*  
**Two Kinds of Thoughts**  
(MN Volume I: 153)  
-A new translation -

Thus have I heard:  
Once, the Blessed One was sojourning in Savatthi, at the Jetavanārāma, the Anāthapindika's Monastery. While there, the Blessed One addressed the Bhikkhus thus:  
"Oh Bhikkhus!"  
"Yes Lord". They replied.

Then the Blessed One said: "Before my awakening, Bhikkhus, while I was still an unawake Bodhisatta, it occurred to me: "Suppose I distinguish between good thoughts and bad thoughts". So I separated passionate, angry, and violent thoughts; from dispassionate, kind, and peaceful thoughts".

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## Level 1 Page 54 (52)

As I dwelt thus: watchful, alert, and vigilant, a thought of renunciation a rose in me. Then I recognized, this thought of renunciation has risen in me. This does not lead me to my own harm, to others harm, or to the harm of both. It promotes intelligence, it supports constructiveness, and it leads me to Nibbana. If I think and ponder over this thought for one night, or for one day, or even for a night and a day, I see no danger.

Excessive thinking and pondering, however, might tire my body, and when my body is tired, the mind becomes tired, when the mind is tired, it is far from tranquility. So I steadied my mind internally, quietened it, brought it to a state of tranquility and stillness. Why is that? In order to prevent the mind from being disturbed.

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## TWO KINDS OF THOUGHTS

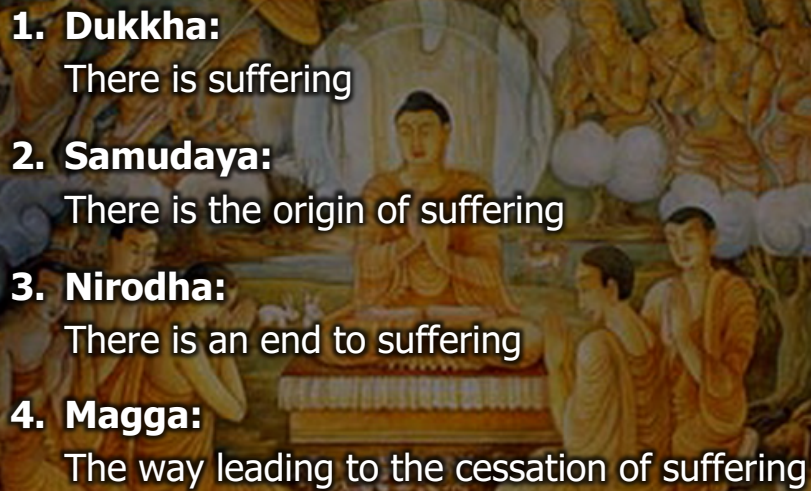
Majjhima Nikaya 19 – Dvedhavitakka Sutta: “Two Kinds of Thoughts”

- Wholesome vs unwholesome thoughts;
- Excessive thinking leads to mental proliferation.

**Mental proliferation leads to fear, panic, anxiety, frustration, anger, stress and suffering;**

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## DHAMMACAKKAPPAVATTANA SUTTA Setting into Motion the Wheel of Dhamma

- 
- 1. Dukkha:**  
There is suffering
  - 2. Samudaya:**  
There is the origin of suffering
  - 3. Nirodha:**  
There is an end to suffering
  - 4. Magga:**  
The way leading to the cessation of suffering





### THE FIRST NOBLE TRUTH



#### THERE IS SUFFERING (**DUKKHA**)

- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;
- (5) separation from what is **pleasing** is suffering;
- (6) union with what is **displeasing** is suffering;
- (7) not to get what one **wants** is suffering;
- in brief, the **five aggregates** subject to (8) clinging are suffering.


 **THE FIRST NOBLE TRUTH** 

**THERE IS SUFFERING (DUKKHA)**

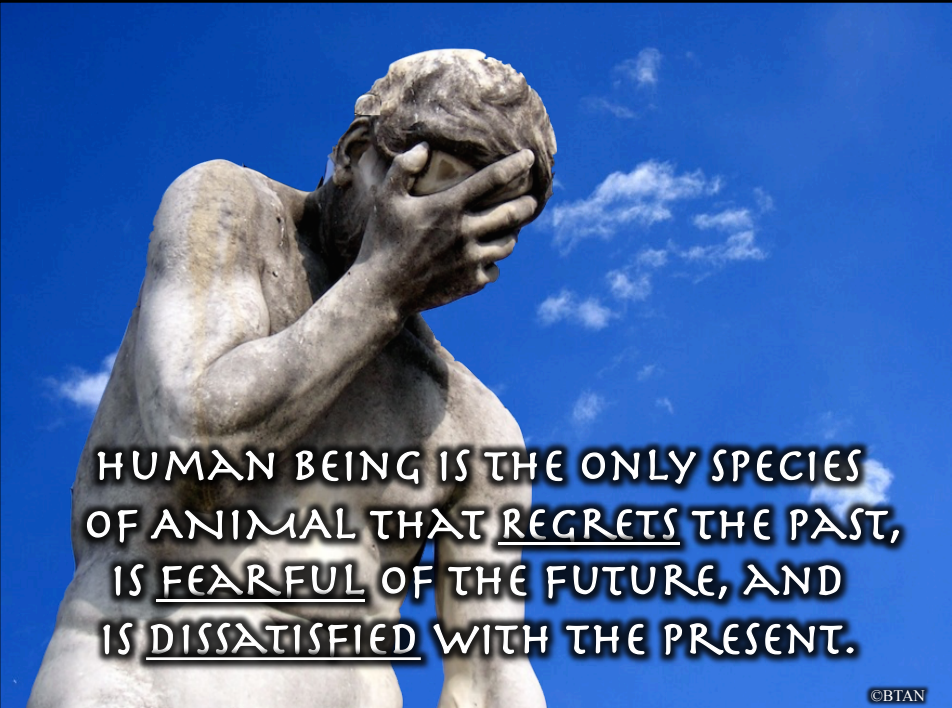
- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **sickness** is suffering, (4) **death** is suffering; (5) **pleasing** is suffering; (6) **unpleasing** is suffering; (7) **clinging** is suffering; (8) **clinging** are suffering.

*Personalizing (upādāna) the body as a "self" being affected by the subjective experience (feeling - vedanā) leading to the notion of a self-centered existence (Ignorance & Delusion)*

*How does this affect me?*




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**HUMAN BEING IS THE ONLY SPECIES OF ANIMAL THAT REGRETS THE PAST, IS FEARFUL OF THE FUTURE, AND IS DISSATISFIED WITH THE PRESENT.**

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## THE SECOND NOBLE TRUTH

### ORIGIN (CAUSE) OF SUFFERING (**SAMUDAYA**)

- It is this **craving** which leads to renewed existence, accompanied by delight and lust, seeking delight here and there;
- that is, **craving** for sensual pleasures,
- **craving** for non-existence,
- **craving** for continued existence.


**Tanhā = Emotional reactions** ("craving")

**Lobha** –  
lust and greed  
for pleasures

**Dosa** –  
aversion and  
hatred towards  
displeasures

**Moha** –  
delusion of  
self-centered  
existence

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## 3 UNWHOLESOME ROOTS (Akusala Mula)

Emotional reactions (**tanhā**) are of three types:

- Pleasant sensations:
  - **Lobha: Lust & greed for pleasures**  
( **kāma-tanhā** – craving for sensual pleasures )
- Unpleasant sensations:
  - **Dosa: Aversion & hatred towards displeasures**  
( **vibhava-tanhā** – craving for non-existence )
- Neutral sensations:
  - **Moha: Delusion of self-centered existence**  
( **bhava-tanhā** – craving for continued existence )

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